The Dust of the Ancients

Cycles of Man, Prophecy, and the Return of Lost Knowledge

By Dan W. Satterlee

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To VaLinda,
my beloved wife, companion, and friend—
for 44 years you have walked beside me with grace,
through all seasons, in all things.

You are the light at my hearth, the stillness in the storm,
and the reason this work could come to be.

With all my love,
—Dan

“Ask, and it will be given to you;
seek, and you will find;
knock, and it will be opened to you.

For everyone who asks receives,
and the one who seeks finds,
and to the one who knocks it will be opened.”
—Matthew 7:7–8

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Prologue: The Long Forgetting

There are times in history when the memory of man dims so deeply that the truths of origin, purpose, and destiny seem lost. As Plato recorded through the voice of Solon, the Egyptian priests once told him: 'You Greeks are all children. You have no belief rooted in old tradition and no knowledge hoary with age.'[1] This insight, passed down from a civilization that remembered cataclysms long before Greece was born, reminds us that wisdom is often buried under the dust of the ancients. They told Solon: 'There have been, and there will be again, many destructions of mankind arising out of many causes; the greatest have been brought about by fire and by water, and other lesser ones by innumerable other causes.'[2] This teaching passed down from the priests of Sais reflects the deep awareness of cyclical purgations that wipe away civilizations, only to see them rebuilt in forgetfulness.

Before history was carved into tablets or written in dusty books, before empires rose and fell, there was another world—older, wiser, and now almost entirely lost. It breathed under different stars. It moved to rhythms our modern minds can barely conceive. In that world, the sacred and the scientific were not at war. Knowledge was not owned, but received. The Earth was not conquered, but known.

Then, something changed.

A great forgetting swept over humanity—not in an instant, but like a slow shadow creeping over the centuries. Civilizations that once aligned their cities with the stars crumbled into myth. Temples that once sang with resonance were buried in ash, silt, and time. Languages became symbols, and symbols became secrets.

We tell ourselves we are the first to reach the heights of knowledge. That history moves in a straight line, ever upward. But the broken stones of forgotten temples, the flood myths that echo on every continent, and the fragments of prophecy carried in every tradition suggest otherwise. We are not the first to build. We are not the first to fall.[3]

The ancients spoke of cycles. Of golden ages and iron declines. Of divine visitations and celestial catastrophes. Of ages ruled by wisdom, and ages devoured by pride. And always, after the fire, a remnant survives. Always, the sacred thread is kept by someone—buried in caves, carried in song, hidden in plain sight.[4]

This book is a journey to recover what has been buried. To listen again to the voices of prophets, to walk among the watchers, and to seek the pattern written across ages. It is not a book of answers, but of remembering.

For we are a people in the Fourth World, standing at its twilight.[5]

And the dust of the ancients is rising once again.

Chapter 1: The Cycles of Man

"To everything there is a season, and a time to every purpose under heaven."

— Ecclesiastes 3:1[1]

History does not move in a straight line.

We have been taught to see time as a march—one step after another, always forward, always improving. Primitive to modern. Stone tools to silicon chips. Caves to cities. But this is not how the ancients saw it. And it is not how the earth remembers.

From India to Mesoamerica, from the Nile to the Andes, the elders of every land have whispered the same truth: history moves in cycles. It rises and falls like the breath of the world itself. There is a time to build and a time to burn, a time to rise and a time to be humbled.[2] Civilizations ascend with fire in their hearts and crumble into dust, only for another to rise in its place, repeating the pattern with different names and different gods.

The Wisdom of the Ages

In India, the Yuga cycles describe vast spans of time—epochs of spiritual and material evolution and decline. We are told we live now in Kali Yuga, the age of darkness and division, when truth is diminished and greed prevails.[3] This final Yuga is to be followed by a time of renewal—just as spring follows winter.

The Greek poet Hesiod described a similar decline: from a Golden Age of peace under Cronos, to a Silver Age where man forgot the gods, then to a Bronze Age of war, and finally to the Iron Age—an age of toil, injustice, and forgetfulness. "Would that I were not among the men of the fifth age," he wrote, lamenting the fall of virtue.[4]

The Hopi speak of worlds, not ages. We are in the Fourth World now. The previous three were destroyed—by fire, by ice, by flood—each time because humanity broke its sacred connection to the Creator and to the Earth.[5] Only those who remembered the Creator's ways were led to safety, sometimes underground, sometimes into the high places.

From the Book of Ecclesiastes to the Druidic calendar, from Buddhist kalpas to Mayan baktuns, the message is repeated: time flows not as a line, but as a wheel.[6]

Daniel's Statue: A Forgotten Key

Even the Book of Daniel, so often read only as a prophecy of empires, may be telling us more.

Nebuchadnezzar dreams of a great statue with a head of gold, chest of silver, belly of bronze, legs of iron, and feet of iron mixed with clay. Daniel interprets these as kingdoms—Babylon, Persia, Greece, Rome—but something deeper is at work.[7]

Each metal represents not just a nation, but an age of man—a descent from divine brilliance to corruption. Gold becomes silver, then bronze, then iron: less radiant, more rigid, more brutal. Finally, clay is mixed in—fragility, fracture, division.

Then comes the stone "cut without hands," striking the feet and causing the entire statue to collapse.

This is the pattern of the cycle: Divine Order → Human Power → Corruption → Collapse → Renewal.[8]

The stone is not just judgment—it is restoration. The new foundation.

Ages of the Church

Even within Catholic tradition, the early mystics and visionaries saw history in stages. Joachim of Fiore, a 12th-century monk, taught that humanity would pass through three ages: the Age of the Father (Old Testament), the Age of the Son (the Church age), and the coming Age of the Holy Spirit—an age of inner transformation and spiritual unity.[9]

The Book of Revelation itself—if read not as a one-time apocalypse, but as a symbolic echo—seems to describe recurring spiritual cycles: apostasy, persecution, judgment, and the restoration of the heavenly order on Earth.[10]

Echoes in the Earth

Modern archaeology, too, is beginning to tell a story older than we were taught. Structures like Göbekli Tepe—carved with astronomical precision over 11,000 years ago—suggest a civilization advanced not just in technology, but in spiritual symbolism.[11] Sunken cities off the coasts of India and Japan, inexplicable megaliths in the Andes, maps of Antarctica without ice—these are not anomalies. They are memories.

Memories of a time before the last reset.

Memories we were not meant to forget.

The Pattern Repeating

Each cycle begins in harmony—humanity in balance with nature, the heavens, and the divine. Wisdom is lived, not hoarded. Knowledge is sacred, not sold. But then pride takes root. Power consolidates. The sacred becomes a tool. The Earth is bled dry. And the skies darken.

Then come the signs: comets, quakes, strange lights, collapse. The floodwaters rise. The fires fall. The sky rolls back like a scroll.[12]

And always—always—a remnant survives.

They carry the seeds of the next world.

They remember.

Chapter 2: The Shattered Record

“The past is never dead. It’s not even past.”

— William Faulkner[1]

Something great once stood here.

The Earth is littered with the bones of lost civilizations—temples half-buried in sand, cities drowned beneath the sea, tablets etched with forgotten tongues. Their silence is deafening. Not because they had nothing to say, but because their voices were broken mid-sentence. Their stories lie shattered, scattered across continents and sealed beneath layers of time and denial.

The record of humanity is not a smooth scroll—it is a puzzle of missing pieces. And those missing pieces are not minor footnotes. They are chapters that could rewrite everything.

The Flood That Came Before

Nearly every culture speaks of a great flood. The Hebrews remember it through Noah, who built the ark at the urging of God. The Sumerians told of Utnapishtim, who was warned by the god Enki. The Aztecs, Maya, and Inca speak of water destroying the world. So do the Chinese, the Druids, the Aboriginal Australians.[2]

In the Andes, the Inca tell of the god Viracocha who walked among men and withdrew after a great deluge. In India, the god Vishnu becomes a fish to warn Manu of an approaching flood. The Yoruba of West Africa have stories of sacred hills where only the righteous survived the rising waters.[3]

These are not disconnected legends. They are memories. They speak not just of natural disaster, but of moral failure—of humanity forgetting its harmony with the divine and suffering the consequences.

Geological evidence supports the story. At the end of the last Ice Age, around 11,600 years ago, sea levels rose dramatically. Glacial meltwaters swallowed coastal regions around the world.[4] This date, uncannily, is the same given by Plato for the fall of Atlantis.

A coincidence—or a whisper from the Earth itself?

Atlantis, Lemuria, and the Forgotten World

Atlantis was not a myth to the ancient Greeks—it was history. Plato tells us of an island nation with advanced knowledge, great wealth, and a spiritual mandate… which it betrayed.[5] When pride overcame harmony, it was destroyed "in a single day and night of misfortune."

But Atlantis may not have stood alone. Cultures from the Pacific speak of Lemuria or Mu—sunken lands of light-bearers who vanished beneath the waves. The Tamil people of India remember Kumari Kandam, a sunken continent south of India.[6]

Are these separate stories—or the same memory told from different shores?

The Kolbrin describes a similar fall: of a people who turned from their Maker, who defiled the Earth and the heavens, and who were swept away by fire, quakes, and floods.[7]

"Then, with the dawning, men saw an awesome sight. There, riding on a great black rolling cloud, came the Destroyer… the flame devoured all before it."

— The Kolbrin, Manuscripts 3

The War on Memory

Mainstream history clings to a narrow view of the human timeline: civilization begins around 5,000 years ago in Sumer, followed by Egypt, then Greece and Rome. Anything before this is considered "prehistory"—a fog of cavemen and nomads.

But what if that fog hides a golden age?

Sites like Göbekli Tepe, built before agriculture and the wheel, defy the linear narrative.[8] It is aligned to celestial bodies, carved with complex symbology, and intentionally buried around 9,600 BC—coinciding with the end of the Ice Age and the cataclysm Plato described.

Other anomalies mount:

The Yonaguni Monument off the coast of Japan—massive stone structures underwater.[9]

Ancient maps, like the Piri Reis, depicting the Antarctic coast without ice.[10]

Machu Picchu, Sacsayhuamán, and Baalbek—constructed with stonework modern engineers cannot explain.[11]

And then there is the suppression: archaeologists ignored, discoveries hidden or misinterpreted, oral traditions dismissed. Is this fear of ridicule—or something deeper?

As Catholic mystic Ven. Holzhauser wrote, the Church itself would go through seven ages, and in one of them, "the truth shall be obscured… and knowledge hidden."[12]

Whispers from Stone

The ancients built to last. They carved their warnings into stone, aligned their monuments with the heavens, and encoded wisdom into myth and ritual. But we, in our arrogance, no longer know how to read their language.

We walk among the ruins and call them primitive. We find symbols of serpents and stars and dismiss them as superstition. We explain away everything with tools and trade, ignoring the silence in the stones—the silence of loss.

Yet some remember. Oral traditions, often dismissed by scholars, preserve fragments that written history has lost. The Dogon of Mali speak of Sirius B, a star unseen until the 20th century.[13] The Zuni remember floods of fire and waters. The Maori still speak of a time before the "great wave."

These are not stories.

They are echoes.

And they are getting louder.

The Book Beneath the Sand

Every ruin is a library.

And every prophecy is a memory dressed in future tense.

We are not the first civilization. We are not the pinnacle of man's ascent. We are another cycle—perhaps near its end. And the record of those who came before, shattered though it may be, is waiting to be heard.

To awaken to the shattered record is to awaken to our own vulnerability—and to our calling: to remember before the forgetting comes again.

Interlude

“He has made everything beautiful in its time. Also, He has put eternity in their hearts…”

— Ecclesiastes 3:11[1]

Modern minds see time as a straight line—a road from past to future, from birth to death, from primitive to advanced. But this is not how the ancients understood time. And it is not how God reveals time in Scripture.

Time is not a line.

Time is a circle.

A spiral.

A wheel within a wheel.

In sacred time, the past is not left behind—it is mirrored.

What has been shall be again.

Each age contains the seed of the one before.

“That which hath been is now; and that which is to be hath already been…”

— Ecclesiastes 3:15[2]

This is why prophecy often confounds the modern reader. It is not merely a prediction—it is a repetition with variation. A pattern beneath history, like chords beneath a song.

The Flood of Noah echoes the destruction of Atlantis.

The fall of Jerusalem mirrors the fall of Babylon.

The Antichrist echoes Pharaoh, Antiochus, Caesar, and Judas.

All things are revealed in cycles—because God is not bound by clocks. He speaks in signs, in seasons, in sacred patterns that only the humble perceive.

When Daniel saw the statue of kingdoms, he was not just seeing empires—he was seeing ages.

When Enoch saw the seven great days, he was not just seeing years—he was seeing worlds.

When the Hopi spoke of the Fourth World and the Fifth, they were speaking not only of myth—but of memory.

Sacred time teaches us not to race ahead, but to remember.

Not to dominate the future, but to discern the pattern beneath the present.

This book is written in sacred time.

Not as a forecast, but as a remembrance.

Not as a warning only—but as a return.

We are not just moving forward.

We are circling something holy.

Chapter 3: Göbekli Tepe: The Temple Before Time

On a hill in southeastern Turkey lies Göbekli Tepe, the oldest known megalithic site on Earth. Built over 11,000 years ago—before agriculture, before pottery—it should not exist. Its massive T-shaped pillars form concentric circles, carved with animals, abstract symbols, and humanoid figures.[1] Some suggest celestial alignments, possibly connected to Orion and Sirius. Others see in it a symbolic map of the heavens or a representation of the soul's journey.[2]

Why was it built? And why was it buried?

This may be its greatest mystery. Unlike most ruins, Göbekli Tepe wasn't worn down by time—it was deliberately entombed. Its vast stone rings were carefully filled in with layers of rubble and earth, preserved as if by sacred intent.[3]

Perhaps it was an act of mourning—burying the sacred to protect it from a world no longer worthy.

Or perhaps it was a message—sent forward through time.

A message we haven't yet learned how to read.

What if its builders—whether survivors of a vanished age or visionaries at the dawn of a new one—understood that humanity would forget? That a long night was coming, when the stars would no longer speak to man and the sacred would be drowned beneath noise?

And so they buried their temple, not in defeat, but in hope. Preserved beneath the soil like a seed, waiting for the day when the Earth was ready to remember.

Its carvings may yet hold instructions.

Warnings.

Reminders.

Or simply a silent plea:

Do not forget who you were. Do not forget who you can be.

Chapter 4: The Keepers of Memory

“They tried to bury us. They didn’t know we were seeds.”

— Mexican proverb[1]

When the towers fell and the libraries burned, when the floods rose and the stars withdrew their favor, not all was lost.

Some remembered.

Not in books. Not in monuments. But in blood, in breath, in song. In the low chants of elders, the careful dance of symbols drawn in the dirt, the quiet repetition of stories told to children by firelight. Where temples could be toppled, memory went underground. Where scrolls could be burned, stories walked.

In every age, in every culture, there are those whose task is not to rule or to build—but to remember.

Wisdom Carried in Flesh

Long before there were “historians,” there were memory-keepers.

In Polynesian cultures, navigation, cosmology, and genealogy were preserved through epic chants recited over days.[2] Among the Dagara of West Africa, knowledge was passed through ritual, dance, and sacred symbols known only to the initiated. In the Andes, the Inca used quipu—knotted cords of thread—not just for counting, but as a tactile language of memory.

The Aboriginal people of Australia walk the Songlines—paths that weave through the land and sky, encoding creation stories, sacred geography, and survival knowledge in melody and rhythm.[3]

Among the Navajo, sand paintings are not simply art—they are living maps of mythic time, tools of healing, and blueprints of harmony between man and creation. For the Dogon of Mali, oral traditions preserve knowledge of invisible stars and cycles that modern astronomers only recently confirmed.[4]

These are not “primitive” stories. They are the last embers of a fire that once lit the world.

The Elders and the Silence

When colonizers arrived with steel and scripture, they rarely asked what the old ones knew. They demanded obedience, imposed new language, and erased tradition. Yet the elders did not argue—they guarded.

In many traditions, wisdom was hidden behind allegory. Encoded in parables. Preserved in ceremonies outsiders could not decipher. The old ways were not shouted—they were sung softly, held in seed form, waiting.

Catholic missionaries often mistook these memory-keepers for idolaters. And yet, in many cases, the sacred figures of native religions bore striking resemblance to messianic archetypes. The Mayan Kukulcán, the Incan Viracocha, the Hopi Pahana—all figures of light, promise, and return.

Did they arise separately? Or do they reflect the long shadow of a single sacred fire, glimpsed from many sides?

The elders did not need to explain. They needed only to endure. For they knew: the time of remembering would come again.

Guardians of the Sacred Flame

In the Judeo-Christian tradition, too, there are memory-keepers.

The Essenes in the deserts of Qumran, who preserved scrolls in clay jars for a generation unborn. The prophets of Israel, who spoke in poetry and pain. The early desert fathers of the Church, who fled to caves and kept vigil while empires rose and fell.

In every age, God preserved a remnant—not only of people, but of truth.

Catholic mystics spoke of “the little ones,” the anawim—those hidden souls who carry the faith in silence through persecution and obscurity. These are not theologians or leaders. They are grandmothers with rosaries, children with dreams, men and women whose prayer anchors the world.[5]

They are the flame-bearers.

In times of spiritual famine, they are fed by grace. In times of chaos, they speak not to the crowds, but to the heart of the age.

The Thread That Never Broke

The remarkable thing is this: the stories match.

From Tibet to the Yucatán, from the high Andes to the Mississippi River, tales emerge of an ancient cataclysm, a forgotten age, and beings of light or fire who taught mankind the sacred ways. The names change, the details shift—but the pattern remains.

There was a time of wisdom.

There was a fall.

There was survival.

And there was memory, passed down to those who would protect it.

This is not coincidence. It is a tapestry.

And though frayed and faded, the thread still runs through it.

Listening Again

We live in a world saturated with data, yet starving for wisdom. Libraries grow while understanding fades. But there are still elders. Still songs. Still stories told not for entertainment, but for awakening.

To become a seeker of ancient knowledge is not to chase novelty—it is to become a listener. To sit at the feet of those who speak in stories, metaphors, and silence. To unlearn arrogance. To remember what it means to receive, not conquer.

The keepers of memory have been waiting.

And now, the flame is being offered again.

Chapter 5: Prophets and Watchers

"Surely the Lord God does nothing, unless He reveals His secret to His servants the prophets."

— Amos 3:7[1]

The Voice in the Wilderness

Across the rise and fall of civilizations, amid the march of empires and the silence of crumbled stones, a voice has always called out from the wilderness. That voice belongs to the prophet—one who sees beyond the veil of the present, who hears the warnings whispered by eternity, and who speaks with a fire not their own.

Whether draped in sackcloth or feathers, whether standing on temple steps or desert plateaus, the prophet is a universal archetype.

In ancient Israel, prophets like Isaiah, Jeremiah, and Ezekiel bore messages of judgment and hope, often at great personal cost. They were not invited into the palaces of kings for their charm—they were scorned, beaten, cast into pits, or stoned. Their power did not come from political favor, but from intimate terror and awe before the voice of the Lord.[2]

But the prophetic tradition extends far beyond the biblical world. The Hopi tell of Kachinas and messengers who came from the stars to guide humanity.[3] Quetzalcoatl, the feathered serpent deity of Mesoamerica, was not just a god but a civilizer who promised to return. Enoch, great-grandfather of Noah, is said to have walked with God and been taken—alive—into the heavenly realms.[4]

These prophets often share a trait: they are outsiders. Not kings, not priests, but reluctant mouthpieces for a higher will. They are raised up in times of crisis to warn, to correct, to restore—not to please.

The Watchers: Guardians or Rebels?

In the ancient Hebrew apocrypha—most notably the Book of Enoch—we encounter strange beings known as the Watchers. These are not human prophets, but celestial entities who "watch" over the affairs of Earth. Genesis 6 gives only the barest mention: "The sons of God saw that the

daughters of man were beautiful, and they took them as wives…"[5] But Enoch names them and tells their story.

The Watchers descended to Earth and interbred with human women, giving rise to the Nephilim—giants, warriors of renown. But more dangerous than their offspring was their knowledge. According to Enoch, the Watchers taught humanity metallurgy, sorcery, astrology, and the "cutting of roots."[6] They gave man forbidden wisdom—before he was ready to bear it.

This theme appears worldwide. In Greek myth, Prometheus stole fire from Olympus and was punished for giving it to men. In Sumerian legend, Oannes rose from the sea to teach early man writing, law, and science. In the Pacific, Tangaroa is said to have descended with star knowledge. The Kolbrin speaks of divine beings who mingled with the daughters of Earth, bringing both beauty and ruin.[7]

In every case, the pattern repeats: divine or semi-divine beings intervene. Knowledge descends. Civilization flourishes—and then collapses.

Not all Watchers were evil. Some may have acted from compassion. Others from rebellion. The line is thin, and the consequences enormous.

The Prophet's Burden

Prophets are not merely messengers—they are lightning rods. When divine truth touches the Earth, it often does so through fragile vessels.

Moses stutters.

Jeremiah weeps.

Elijah hides in caves.

Isaiah cries, "Woe is me! I am undone!"

The gift of prophecy is not a crown—it is a crucible.

Yet, it is the prophet who stands as a counterbalance to the Watcher. Where the Watchers seek to elevate man through premature or illicit means, the prophet calls him back to the ancient path.

One offers secret fire. The other rekindles the flame of reverence.

In some traditions, prophets are even initiated by higher beings—Isaiah's lips are cleansed by a seraph; Ezekiel sees the wheels within wheels; Enoch walks among angels.[8]

There is a liminal overlap where prophet and Watcher intersect, but the distinction remains: the prophet is chosen. The Watcher chooses.

Echoes in Catholic Mysticism

Catholic mystics and saints have often spoken of divine messengers appearing at moments of great peril.

St. Hildegard of Bingen received visions of heavenly beings and cataclysmic upheaval.[9] Blessed Anne Catherine Emmerich saw angels guarding the remnant faithful in the last days.[10] At Fatima, an "angel with a flaming sword" was seen preparing to strike the Earth, held back only by the prayers of the faithful and the intervention of the Virgin Mary.[11]

Padre Pio spoke of "three days of darkness" when the heavens would be closed to all but divine judgment. Marie-Julie Jahenny described the Church as enduring betrayal and collapse—but that it would be purified through suffering and restored by holy fire.

In all these visions, messengers are present—warning, weeping, warring.

Modern Echoes and Disguises

In our time, prophets no longer wear robes or stand on mountaintops.

They might be voices crying in digital wilderness, mystics whose dreams are dismissed, children with visions, or elders whose wisdom is called irrational.

Even the language has changed. What were once called angels may now be called "beings of light." The Watchers may be perceived as "aliens" or "interdimensionals." But the pattern remains.

The sacred still speaks.

The veil still parts.

But fewer listen.

The Prophetic Thread

If the Watchers represent the descent of dangerous knowledge, then prophets are the golden thread tying humanity back to the divine source.

They do not promise safety—they demand repentance. They do not predict for profit—they bleed truth. Their visions are not just warnings, they are invitations.

In every cycle, prophets appear before the end.

Before the flood came, Noah built.

Before Jerusalem fell, Jeremiah wept.

Before the final fire, someone always speaks.

And so we ask:

Who are the prophets now?

And are we listening?

Chapter 6: A Future Foretold: Prophecy and the End of the Age

"Heaven and earth will pass away, but my words will not pass away."

— Matthew 24:35[1]

Prophets emerge. Visions are granted. And always, the warnings come.

The idea of an "end of the age" is not just a Christian belief. It's found in nearly every culture:

- The Mayan Long Count calendar marking a transition of worlds,
- The Norse Ragnarök, a final battle followed by rebirth,
- Hinduism's belief in the Kali Yuga ending in fire and renewal,
- The Hopi prophecies of the purification of the Fourth World.[2]

The Gathering Storm

There is a point in every cycle where the world forgets itself.

When nations rise on pride, when the sacred is mocked, when life becomes a commodity and truth a weapon—then the heavens stir.

In Christianity, Christ speaks plainly:

"There will be wars and rumors of wars… nation will rise against nation… and then shall appear the sign of the Son of Man in heaven" (Matthew 24).[3]

He speaks of signs in the sun and moon, earthquakes, betrayal, apostasy, and the chilling phrase:

"Because iniquity shall abound, the love of many shall grow cold."

This is not simply apocalypse.

It is pattern.

It is what happens when man forgets his place in creation.

Ezekiel's Vision: Fire from the Heavens

In Ezekiel 38–39, a mysterious figure arises from the land of Gog and Magog to wage war on Israel. He gathers nations in a vast coalition and descends like a storm upon the land of the peaceful.

But then God intervenes directly:

"I will execute judgment upon him with plague and bloodshed; I will pour down torrents of rain, hailstones, and burning sulfur…"

— Ezekiel 38:22[4]

The attackers are destroyed not by human defense, but by heaven itself.

This image is archetypal. The proud descend from the mountains to take from the lowly—and are destroyed by fire from above. It appears again and again.

In The Kolbrin, a celestial force called the "Destroyer" is described:

"The Destroyer… spewed out cinders and hot stones and its breath was foul and stenchful… It lashed about in flaming fury, roaring like a thousand thunders… It poured down fiery destruction amid a welter of thick black blood."[5]

And when the destruction ends, survivors creep out from the mountains—shaken, bewildered, silent.

Civilization has ended, but humanity has not.

"Men came down from the highlands… their eyes wild, their limbs trembling… and they did not speak, for words were forgotten."

This is not metaphor.

This is memory.

Mother Shipton's Fiery Dragon

Mother Shipton, a 16th-century English prophetess, foresaw a dragon crossing the sky:

"A fiery dragon will cross the sky
Six times before this Earth shall die

Mankind will tremble and frightened be
For the sixth heralds in this prophecy."[6]

She spoke of rising tides, men fleeing mountains in search of water, the seas swallowing the land:

"And men will die of thirst before
The oceans rise to mount the shore."

Yet she also foresaw a remnant:

"And in some far off distant land
Some men—oh such a tiny band—
Will have to leave their solid mount
And span the earth, those few to count,
Who survive this, and then
Begin the human race again."

The pattern repeats.

Cataclysm, survival, memory.

Reverberations in Catholic Prophecy

Catholic saints, mystics, and visionaries have consistently spoken of a time of great darkness preceding a final renewal.

Marie-Julie Jahenny saw cities in ruin, the Church eclipsed, and divine chastisement through fire and plague.[7]

Blessed Elizabeth Canori Mora saw lightning falling from heaven upon corrupt bishops and priests, followed by divine light renewing the true faithful.[8]

Blessed Anna Maria Taigi predicted a "three days of darkness" during which only blessed candles would give light, and all outside would perish unless under divine protection.[9]

St. Hildegard of Bingen described the rise of a false church, followed by a purging and a radiant renewal under a holy monarch and pope.[10]

The Secret of La Salette and the Third Secret of Fatima speak of a time of apostasy, chastisement, and finally, triumph.[11]

Again and again, the structure appears:

Corruption → Warning → Chastisement → Remnant → Renewal

It is the Book of Revelation not as a single event, but as a rhythm in sacred history.

In 1963, a little-known author and electrical engineer named Chan Thomas published a book titled *The Adam and Eve Story: The History of Cataclysms*.[12]

It proposed that Earth's history was shaped not by gradual evolution alone, but by violent, cyclical resets—caused by sudden crustal displacement. Continents shifted, oceans surged, and civilizations vanished almost overnight.

The book might have remained obscure—except for one thing.

It was classified by the CIA.

For decades, only a heavily redacted version was available. When portions were declassified in 2013, researchers found odd inconsistencies:

chapters were missing, sections truncated, diagrams removed.

What had Thomas written that drew the attention of the intelligence community?

We can only extrapolate—but the pattern is clear:

- Crustal Shift Theory: Thomas suggested that Earth's crust could suddenly slide over its inner layers, triggered by solar or celestial forces. The result? Earthquakes, supersonic winds, mile-high tsunamis. Entire nations erased in hours.
- Celestial Triggers: He hinted at an invisible body—a rogue star or dark planet—passing near Earth on a long, elliptical orbit. Its approach could tip Earth's axis or cause a polar flip. Ancient texts may have called it "The

Destroyer."
- Prophetic Timelines: Some believe the redacted material included estimates of when the next event would occur, based on geological and astronomical cycles.
- Pre-Flood Civilizations: Thomas also wrote of advanced human cultures lost in previous cataclysms. Their ruins—if discovered—could overturn the timeline of history.

Why would this be classified? Perhaps because Thomas connected the dots using data the public wasn't meant to see—from declassified astronomical studies to suppressed archaeological finds. Or perhaps because his conclusions echoed too closely the warnings of ancient prophecy.

If even part of his theory is true, it suggests that we are not at the peak of civilization—but near the edge of another forgetting.

And someone has known… for a very long time.

The Three Warnings

If we look across traditions, a triplet of warnings begins to emerge:

The Fall of Truth — where spiritual authority becomes corrupted, and truth is traded for power.

The Descent of Fire — where heaven intervenes, often through cosmic means, to reset what man has defiled.

The Rise of the Remnant — a purified people, not perfect, but humbled and ready to begin again.

These match the pattern in Scripture, prophecy, and ancient memory.

And they are not merely predictions—they are invitations.

God never sends judgment without first sending a call to repentance.

A Final Mercy

Prophecy is not given to frighten, but to awaken.

It is mercy that sends the prophet before the fire falls. It is grace that permits the warning to be heard before the wheel turns.

And even if judgment comes, it is not for destruction, but for cleansing.

The remnant will rise.

The Earth will heal.

The sacred will return.

But only if we remember.

Chapter 7: The Remnant: In the Wake of Fire

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

— Isaiah 61:4[1]

The Silence After the Storm

After the fire, there is silence. No birdsong. No voices. Only the echo of wind moving across scorched earth and broken stone. The world is still—but not at peace. It is wounded.

This is the inheritance of the Remnant.

They do not emerge to rebuild cities or resume the old ways. They do not celebrate. They grieve. They come down from the mountains, from the caves, from the hidden places where the last flickers of human hope were sheltered through the storm. They do not speak—because words belong to the world that burned.

"They crept out from caves and came down from the mountainsides… They were as maddened wild beasts driven into an enclosure before flames."[2]

The Remnant are not the chosen for their strength, but for their humility. They are the ones who listened. Or perhaps the ones who were spared, for reasons only God knows.

They walk into ash, but carry in them a seed.

A Hard Return

The Hopi tell of previous worlds destroyed, and of the survivors who emerged after long purifications.[3] Some were guided into caverns by the Ant People—spiritual beings who sheltered them beneath the Earth.

When it was safe, they returned—not to dominion, but to stewardship.

They planted corn.

They remembered the ways.

They walked in balance again.

The same pattern is found in Genesis. Noah, stepping out of the ark, does not find Eden. He finds silence. Mud. Death. The world is not renewed—it is emptied. It must be healed by generations of slow work, prayer, and cultivation.[4]

The Remnant do not inherit paradise. They inherit responsibility.

Catholic mystics echo this. Blessed Anne Catherine Emmerich described survivors of a great chastisement wandering through rubble, clothed in rags, seeking water and light.[5] Yet in their poverty, they are purified. They are the beginning of something sacred.

Earth Out of Rhythm

The world they inherit is not stable. The Earth itself mourns.

The Kolbrin speaks of a landscape scarred by the Destroyer: the land scorched, the air foul, the waters poisoned, the rivers gone.[5]

"The Earth twisted beneath the feet of men, and rivers ran in strange channels… The sky screamed and the Earth groaned."[6]

Mother Shipton saw it too:

"The tides will rise beyond their ken
To bite away the shores, and then
The mountains will begin to roar
And earthquakes split the plain to shore."[7]

Survivors seek water in vain.

Winds rage.

Seasons no longer obey the sun.

The Earth is alive, but unbalanced.

Yet slowly—quietly—it begins to heal.

Springs reappear. Seeds buried beneath the ash take root. Animals return. A new pattern begins.

The Remnant are not called to rebuild the old world. They are called to walk with the Earth while it remembers how to sing.

The Return of Sacred Memory

The Remnant do not only carry food and tools—they carry memory.

Stories that once seemed like myths become instruction. Symbols once ridiculed now hold meaning. The fragments of sacred knowledge—preserved in song, architecture, oral tradition—are stitched together again.

This is the time when elders become prophets, and children remember dreams their ancestors once had.

In the Catholic tradition, the **sensus fidelium**—the "sense of the faithful"—preserves truth even when the institutions collapse.[8] The Remnant may have no cathedrals, but they carry the true Church in their hearts. They are not clergy, but saints in the making.

They remember the old Mass.

They remember the silence of prayer.

They remember the voice of God in the wind.

They are not trying to rebuild Babel. They are trying to restore Eden.

A New Covenant in the Dust

God always begins again with a remnant.

After the flood, Noah.

After the exile, Ezra.

After the Cross, a handful of trembling apostles.

Even after apostasy, collapse, and fire, God does not abandon the Earth. He purifies it.

The Remnant may be few. But they are enough.

They are the salt of the Earth—the preserving fire in a ruined land.

And though the stars may hide and the sky may roar, they are not alone.

The angels still walk with them.

The saints still intercede.

The Spirit still breathes.

The Flame Hidden in Clay

The Remnant are not heroic by the world's standards. They are broken, dusty, silent. But within them is something eternal.

A flame.

A covenant.

A memory.

The world has turned.

The tower has fallen.

The great age has ended.

But in the hands of the Remnant,

God is beginning again.

Chapter 8: The Return of the Sacred

"Behold, I make all things new."

— Revelation 21:5[1]

The Stillness After the Fire

The Earth no longer groans. The winds no longer scream. In the hush that follows judgment, a strange and holy silence settles across the world. It is not the silence of death, but the silence of becoming. As if the Earth itself is holding its breath—waiting to see what kind of people will now walk upon it.

Gone are the towers that touched the clouds. Gone are the empires, the engines, the monuments to self. In their place are forests and rivers, the scent of wet soil, and the slow return of songbirds. The sun rises not over kingdoms, but over quiet hills where survivors kneel—not to conquer, but to listen.

The Remnant has become the Root.

Restoration, Not Repetition

The survivors do not rebuild the old world. They do not recreate the machinery that brought about collapse.

They remember.

They remember the noise, the pride, the blindness that led humanity to the edge. They remember the fire. And because they remember, they begin again differently.

They do not build cities. They plant sanctuaries.

They do not seek to control nature. They dwell within it.

They do not hoard knowledge. They steward wisdom.

The seeds of ancient truths—Enochian, Atlantean, Indigenous, Christian—begin to sprout again. But this time, not with power as the goal, but with reverence.

The Sacred Walks Again

Dreams return.

Visions come.

Children begin to see things their parents forgot were real.

The watchers, long silent, draw near—not to be worshiped, but to walk beside. Angels no longer announce destruction—they whisper encouragement.

The sacred reveals itself not in thunder, but in silence. Not in cathedrals, but in stones, rivers, trees. The land becomes the temple. Every stream a sacrament. Every fire a prayer.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

— Isaiah 35:12[2]

The voice of God is not in the whirlwind. It is in the still small voice. And now, with the world humbled, that voice is heard again.

The Golden Thread

The memory of Eden was never lost—it was hidden. A thread, passed down through ruins, rituals, and whispers. Woven into oral traditions, hidden in symbols, sung by grandmothers, etched into ancient stones.

This thread was never broken. Only misplaced. Now, it is found again.

The fragments of truth once scattered across continents—Catholic prophecy, Hopi visions, Hebrew scripture, sacred geometry, the dreams of the faithful—are gathered and revealed as parts of one whole.

A story told by the Creator, through many tongues, to guide His children back home.

The Fifth World

The Hopi say we are at the end of the Fourth World. The others ended in fire, flood, and ice. Each time, a few were preserved to carry the seed of remembrance forward.[3]

The Fifth World is not given—it must be earned.

Now, the Earth is ready. The Remnant walks slowly, reverently, upon sacred ground.

They do not rush.

They do not dominate.

They ask permission.

They bless. They weep.

They pray.

And the Earth responds.

The balance returns.

The song begins again.

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace."

— Psalm 37:11[4]

This is not utopia. It is the return of right relationship.

It is not the triumph of man. It is the glorification of God.

The Church teaches that the "**sensus fidelium**"—the sense of the faithful—guides the preservation of truth across generations.[5]

A Benediction for the Age to Come

A Prayer to God the Father

O Heavenly Father,
You who were before the stars and will be after the last ember fades,
To You we lift what little we have—our breath, our memory, our hope.

We have walked through fire,
Not for glory, but by grace.

We have seen the end of all things,
And now kneel in the dust, waiting for what You will make new.

Let us walk lightly upon this Earth,
Not as masters, but as stewards of Your garden.

Teach us to speak gently, to sow peace,
To honor the life You have let remain.

Let not pride rise again in us,
Nor the hunger for towers and thrones.

But let Your wisdom be our path,
And Your Word our daily bread.

May we remember You in the calm as we did in the storm.
May the sacred fire of Your presence burn quietly in our hearts.

And may we be worthy to build not kingdoms,
But altars.

Into Your hands, O Lord of all ages,
We commend this world reborn.

Amen.

Chapter 9: The Three Sons of the King

"Those at ease will suddenly be cast down,
the world put into trouble by three brothers;
their enemies will seize the marine city,
hunger, fire, blood, plague, all evils doubled."

— Nostradamus Century 8, Quatrain 17[1]

A Pattern of Three

In visions and riddles, in smoke and fire, the number three appears at the threshold of the end.

Not as a countdown, but as a constellation—three kings, three brothers, three bulls, three antichrists.

Across time and tradition, seers have glimpsed a trio of mighty figures emerging from chaos.

They are not always evil—nor always good.

But their arrival signals the final convulsions of the age of man.

Are they literal individuals? Archetypes? Spirits moving through different men in different generations?

The answer may be yes to all.

What matters is not merely their identity—but their role in the unfolding divine drama.

Daniel and the King's Sons

In the Book of Daniel, the prophet sees beasts rising from the sea: kingdoms and powers, diverse and terrible.

Later, in Daniel 11, the vision narrows.

It speaks of a king of the south who wars, retreats, and whose sons are provoked to assemble great forces:

“And the king of the south shall enter into the kingdom, and shall return to his own land.
And his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through…”

— Daniel 11:9–10[2]

The sons of kings do not inherit peace.

They inherit ambition, rivalry, and war.

Here, the pattern begins:

The next generation does not build — it contends.

The empire fractures.

Dominion gives way to division.

The Church Fathers saw in Daniel’s beasts not merely nations, but spiritual conditions—beastly forces that arise when man forgets the divine order.

The theme of three — sons, heirs, rivals — is embedded deep in this vision of the last things.

The Prophecies of Merlin: The Three Bulls

In the Prophecies of Merlin, attributed to Geoffrey of Monmouth in the 12th century, a striking image appears: three bulls that “glisten like lightning” and rise to shake the land.[3]

“Three bulls shall rise and glisten like lightning.
They shall bellow in the field and divide the earth by fire and sword.
The Red Dragon shall falter, the White Lion shall cry, and the Boar of Cornwall shall run in terror.”

The bulls are not named.

They emerge amid chaos and civil war.

Their brightness is not true light — it is electric violence.

Their reign is not peace — it is division.

Some interpret the bulls as successive kings in Britain or Europe.

Others see them as archetypal forces: ambition, fury, judgment.

They mark the unweaving of the old order.

Nostradamus and the Three Brothers

Nostradamus, in his cryptic prophecies, speaks repeatedly of "three brothers" who rise in succession, bringing war, death, and upheaval.[4]

In one quatrain:

"The three brothers shall be separated
By war and fate and law's decree;
Their blood shall stain the altar red,
And only one shall live to see."

Elsewhere, he expands the image:

"There will be great differences between the three brothers,
and then there will be such great cooperation and agreement between them
that three and four parts of Europe will tremble.
The youngest of them will sustain and augment the Christian monarchy…"

One will command armies across the mountains.

One will stain the earth with rivers of blood.

One will rise to restore what was broken.

Mother Shipton's Three Rulers

Mother Shipton, the 16th-century English prophetess, echoes the same pattern:

"Three times shall lovely sunny France
Be led to play a bloody dance
Before the people shall be free
Three tyrant rulers shall she see.
Three rulers in succession be
Each springs from different dynasty."[5]

Three tyrants.

Three collapses.

One weary remnant at the end.

Across visions and traditions, the triad repeats.

A Choice Between Kings

In The Prophecies of Merlin, we read of the struggle:

"The first shall grasp the whip, and rule with iron.
The second shall contend and seek to take it,
But the youngest shall seize it from them both,
And drive the cattle home."[6]

The whip is not only power — it is judgment.

- The first rules harshly.
- The second seeks ambitiously.
- The third, unexpected, triumphs — not by force, but by destiny.

He does not scatter.

He gathers.

He does not dominate.

He leads home.

Nostradamus mirrors this in his vision of the youngest brother sustaining the Christian kingdom.[7]

The first two bring ruin.

The third becomes a vessel of renewal.

Here, prophecy reveals pattern:

- The first is strength without wisdom.

- The second is ambition without legitimacy.
- The third is grace through trial—a hidden shepherd.

The whip changes hands — but only one knows how to wield it without destroying the flock.

A Trinitarian Contrast

This triad is no accident.

It mimics the holy pattern of heaven in order to distort it.

For at the heart of all creation stands the true Three:

Father, Son, and Holy Spirit.

One essence.

Three Persons.

Unity, not rivalry.

Creation, not destruction.

The false three — the usurpers — bring ambition, pride, and control.

Where the true Trinity gives life, the false trinity brings death.

And yet, even through the distortion, God sows redemption.

The humble. The forgotten. The youngest.

The stone rejected by the builders becomes the cornerstone:

"The stone which the builders refused is become the head stone of the corner."

— Psalm 118:22[8]

The Unfolding Drama

We stand not at the end —

but at the threshold of the final act.

Before the return of the King, the false kings must rise.

Whether rulers of nations, movements of spirit, or both,

the Three Sons of the King remind us:

- The last age will be marked by deception.
- The throne will be contested.
- Not all who wear crowns serve the Light.

But the true King is coming.

And His sword is justice.

His robe is dipped in blood.

And upon His thigh is written:

King of Kings, and Lord of Lords.[9]

Chapter 10: The Rise of the Great Monarch

"And I will restore your judges as at the first, and your counselors as at the beginning: afterward you shall be called the city of righteousness, the faithful city."[1]

— Isaiah 1:26

The Hope in the Ashes

The world has burned. The nations rage. The Church staggers. And yet—amid the smoke and sorrow—prophecy speaks of one who will rise, not to rule in tyranny, but to restore justice. Not to glorify himself, but to glorify God.

He is known in Catholic prophecy as the Great Monarch—a Christian king foretold to appear in the final days, appointed by divine providence to unify the faithful, crush injustice, and prepare the way for a time of spiritual renewal.

He does not come at the height of civilization, but when it lies broken. He is not born into power, but rises from obscurity. He does not conquer for gold, but for God.

And many prophets, saints, and mystics have spoken of him.

The Prophecies of the Saints

Venerable Bartholomew Holzhauser (17th century) described seven ages of the Church.[2] He taught that after a period of great decadence, confusion, and tribulation—what he called the "fifth age"—would come a time of renewal led by a "Holy Emperor" and a powerful "Angelical Pope."[2]

"A strong monarch will arise, who will restore peace, and the Pope will be his closest advisor. Together they shall renew the Church and restore Christendom."

Blessed Anne Catherine Emmerich foresaw a time when "the Church is in complete darkness," invaded by error and division. But then a king arises—a descendant of an ancient line, once forgotten:

"I saw a new king, a man of the highest virtue… he will help the Church in her time of need."[3]

Marie-Julie Jahenny, a 19th-century French mystic, was shown visions of France in ruin, the Church nearly extinguished, and the rise of a divinely guided king who would reclaim both throne and altar:

"The good king will come, sent by God. He will raise the white banner and cleanse the land. He will be guided by the saints and hidden until the time is right."[4]

Many of these seers link the Great Monarch with France—the "Eldest Daughter of the Church." But his reign is not limited to one nation. His mission is spiritual: to revive the Christian spirit across the world, to restore divine order, and to crush the enemies of the faith.

The Epistle of Nostradamus

In his Epistle to King Henry II, Nostradamus speaks more clearly than in his quatrains. He outlines ages of history and foresees a time of chaos followed by a "King from the Aquilon" (north) who brings peace after war.[5]

"There shall arise a King of Europe, sent by God, who will govern with divine justice. He will abolish heresies and restore the ancient faith."

He speaks of a "great peace" to follow this king's victory—a "universal monarchy", but not in the sense of tyranny. Rather, a symbolic fulfillment: one Lord, one Faith, one Baptism. The Great Monarch will not suppress nations, but unite the faithful.

Even in Nostradamus, this ruler is not merely a warrior—he is a reformer. A restorer. A second Constantine.

"He shall reform the clergy, restore the altars, and renew the sacraments with purity."

The Archetype of the Hidden King

The story is as old as time: the rightful ruler lives in exile, hidden while the world forgets him.

Moses in the desert.

David fleeing Saul.

Arthur sleeping in Avalon.

Aragorn wandering as a ranger.

Christ Himself, veiled for thirty years in Nazareth.

The true king comes not in gold, but in humility. He waits, suffers, learns. Then, when the world has exhausted its false rulers, he is revealed—not as a conqueror, but as a servant of heaven.

So too with the Great Monarch. He is not born in a palace, but perhaps in obscurity. Perhaps even now, he walks the Earth—unknown, watching, praying.

When he comes, he will not speak in slogans, but in wisdom. He will not flatter the crowds, but call them to repentance. And because of that, they will follow.

He will be a terror to the wicked. But a father to the faithful.

The Restoration to Come

The Great Monarch does not usher in utopia. He does not rule forever. But his reign clears the ground for something deeper—a spiritual flowering, a return of holiness, a preparation for the ultimate purification.

Some prophecies say his reign will be brief. Others say it will last a generation. All agree: it is a time of mercy before the final trial.

And though he is a king, he bows to a greater authority—the Angelic Pope, a holy shepherd who will lead the Church with supernatural wisdom. Together, they form a final alliance: throne and altar, purified and reconciled.

Their mission is not to build a new empire.

It is to restore the covenant.

Awaiting the King

The world laughs at monarchs now. Thrones are relics. Crowns are toys. But God does not forget His patterns. He raises up the lowly. And when the time is right, the one who was hidden shall be revealed.

He will not need to convince the faithful—they will recognize him.

He will not come for power—but for peace.

He will not delay—for the time will be short.

And in his hands shall be justice.

In his heart, reverence.

And on his banner, the Cross.

Chapter 11: The Angelic Pope and the Final Division

"And I will give you shepherds after My own heart, who shall feed you with knowledge and understanding."

— Jeremiah 3:15[1]

A Church in Eclipse

Before the final light, the Church passes through shadow.

This has been seen by saints, mystics, and prophets across centuries: a time of great confusion, where error spreads like a sickness even within the sacred walls. Where the faithful are scattered, the sacraments profaned, and the voice of the shepherd grows faint.

"The Church will be in eclipse. The world will be in dismay. But it is not the end."

— Our Lady of La Salette[2]

In this time, the visible structure of the Church may remain, but the spirit that animates it grows cold. Some who wear miters will speak heresy. Altars will be desecrated. Many will lose heart. Some will believe the Church is dead.

But the prophets say otherwise.

From within the darkness, a light will arise.

A true shepherd.

A pope unlike any before.

A man filled not with policy—but with the Holy Spirit.

He is known in Catholic prophecy as the Angelic Pope.

The Voice of the Prophets

Ven. Bartholomew Holzhauser describes a coming age of purification followed by the rise of a "new holy pontiff":

"There shall arise a great Pope, most eminent in sanctity… he shall reform all things according to the ancient tradition."

Blessed Anne Catherine Emmerich foresaw a time when "a great darkness surrounds the Church," but then "a holy pope is lifted up by the prayers of the faithful, who restores what has been lost."[3]

Marie-Julie Jahenny speaks of "a chosen soul… filled with divine fire, who shall stand when all others fall. He will wear white, but not the throne of men. His authority will come from heaven."[4]

This pope is not born of bureaucracy. He is not elected through politics. He is chosen. Raised. Sent. His authority is like that of Peter—raw, fiery, Spirit-filled. He does not compromise. He speaks truth. And the wolves tremble.

Some prophecies even suggest he will live in hiding during the great crisis, and will only appear once the false shepherds are cast down.

He may not wear a crown. But he will carry the cross.

A Division Long Foretold

The rise of the Angelic Pope signals more than renewal. It signals division.

Not political division. Not cultural division. But spiritual separation. A sorting.

"Then two shall be in the field; one shall be taken, and the other left."

— Matthew 24:40[5]

This is the final wheat and tares. The sheep and the goats. Not by force, but by fidelity. As truth is proclaimed clearly, souls will reveal themselves. Some will harden. Others will awaken.

This division is painful. Families will split. Clergy will rebel. Nations will rage.

But it is necessary.

The Angelic Pope will not cause the division—he will reveal it. And by revealing it, he purifies the Body.

A New Pentecost

Under the guidance of this holy pope, the faithful Church undergoes a kind of rebirth. Some mystics have called it a New Pentecost. Others, a Second Spring. It is not a new religion, but a new fire.

- The sacraments are restored in purity.

- The Liturgy returns to reverence.

- False shepherds are cast down.

- The people, once scattered, return to the altar.

- And miracles once more walk among the faithful.

This is not triumphalism. It is preparation.

For what follows the Angelic Pope's reign is not endless peace—but the final trial.

Some say he will anoint the Great Monarch. Others say he will die a martyr. All agree: his time will be short. His impact, eternal.

The Shepherd and the Sword

The Angelic Pope and the Great Monarch do not rule together as equals—they complement one another.

- One rules the soul.

- One defends the body.

- One speaks from the altar.

- One guards with the sword.

Together, they form the last great alliance before the final deception. Their work is to restore order, to strengthen the remnant, and to prepare the world for its greatest trial—the coming of the Son of Perdition.

Their triumph is not in domination—but in fidelity.

Not in comfort—but in truth.

Not in numbers—but in sanctity.

And when their work is done, they will be taken—perhaps through martyrdom, perhaps into mystery.

But their legacy will endure.

Awaiting the Shepherd

We do not know his name. We do not know his face.

But he is coming.

The world has had false shepherds.
It has had hired hands.
It has had wolves in white robes.

But the sheep have never been abandoned.

And when the voice of the true shepherd is heard again—
the sheep will rise.
The bells will ring.
And the altar will shine once more.

Chapter 12: The Son of Perdition and the Last Deceiver

The Rise of the Three Kings, and the Third Antichrist

"And the ten horns that you saw are ten kings… and they shall give their power and authority to the beast."

— Revelation 17:12–13[1]

After the Light, the Shadow

The reign of the Great Monarch is not the end—it is a reprieve. A time of mercy. A return to divine order and justice.

But prophecy is clear: even this age of grace must pass. For as the world begins to forget again, new rulers arise—some emboldened by the Great Monarch's example, others moved by darker motives.

It is from this turning point that three kings emerge in succession—echoes of prophecy stretching from Daniel to Merlin to Nostradamus.

They do not come all at once. They come after the Great Monarch, in the wake of his absence.

They wear crowns, but they do not carry his anointing. They claim righteousness, but only one even tries to restore it.

And behind them—behind the throne—lurks a deeper power.

The Three Kings of the North

In The Epistle to King Henry II, Nostradamus speaks of a sequence of events that unfold after the reign of the Christian King. He does not name three Antichrists outright, but he describes three monarchs, each arising from the north, and each playing a key role in the collapse and final degradation of Christendom.

The First King comes in the aftermath of the Monarch's death. He inherits power, but not virtue. His reign is marked by suppression of the faithful and destruction of Scripture. The Holy Bibles are burned or thrown away. Tradition is erased. The visible Church is persecuted, and many believe it has perished altogether.

The Second King rises not to restore, but to seize. Seeing a vacuum of faith and power, he consolidates rule under false unity. He adopts the external trappings of religion, but empties them of grace. He is seductive, subtle, and devastating. Under him, the apostasy becomes nearly universal.

The Third King, hearing the desperate cries of the people in the once-holy kingdom, attempts to restore the Church. He appoints a new pope. He calls for a return to the altar. But it is too late. The Scriptures are largely gone. The sacred lineage is broken. The traditions are scattered. The people are ignorant of the Gospel.

His reign is brief, burdened, and incomplete.

"He shall attempt to build again what was burned. He shall call the scattered to gather. But the soil is barren, and the wells are dry."

— Interpretive paraphrase of Nostradamus, Epistle to King Henry[2]

This king is not evil—but he is defeated by history. He cannot stop what comes next.

The Third Antichrist

It is after the third king that the true Son of Perdition emerges.

He is not born in darkness, but out of the ruins of broken hopes. He does not rise through brute force, but through necessity. The people, weary of war and confusion, beg for a savior.

And he comes.

He comes with miracles.
With peace.
With solutions.

He speaks every language.
He flatters every people.

He does not attack religion—he redefines it.

He is the Third Antichrist.
The Beast of the end.

Not merely a tyrant, but the final deceiver.

Nostradamus describes him cryptically, but consistently:

"From the East shall come the third, greater than the two before.
He will reign for twenty-five years of bloody war."[3]

His reign is not brief.
It is prolonged.
It is devastating.

He launches a campaign that spans a generation—twenty-five years of global war. Cities burn. Nature convulses. The heavens are silent. Civilization collapses.

And when it ends… there are no more nations. No more markets. No more power grids or cathedrals.

What remains is silence.

The Infernal Prince and the Final Deceiver

Nostradamus, in his Epistle to King Henry II, forewarns of a final tyrant who will exceed all those before him in malice and reach:

"After that Antichrist will be the infernal prince again, for the last time. All the Kingdoms of Christianity will tremble, even those of the infidels, for the space of twenty-five years."[4]

The words "again, for the last time" suggest a final recurrence—a culminating embodiment of evil that surpasses even the previous two.

This passage aligns with the apocalyptic traditions of both Catholic prophecy and sacred Scripture, which speak of a great deceiver and a time of intense tribulation preceding divine intervention.

The Little Horn and the Eyes That See

In the Book of Daniel, the prophet speaks of a mysterious figure known as the little horn, who emerges after the fall of many kings:

"I considered the horns, and behold another little horn sprang out of the midst of them... and behold, eyes like the eyes of a man were in this horn, and a mouth speaking great things."
— Daniel 7:8, Douay-Rheims[5]

The image is arresting. The horn has eyes, as though it perceives beyond the natural. These are not the eyes of an ordinary ruler—they are symbolic of unnatural perception, insight, and perhaps a spiritual vision not granted by God. This is not merely a political leader, but a prophet of deception.

Daniel later expands upon this figure, saying that he is a king of "shameless face, and understanding dark sentences."[6]

The term "dark sentences" has been widely interpreted to refer to occult knowledge—esoteric insight, hidden doctrines, or even demonic communication.

St. Jerome wrote that the Antichrist would understand "all heresies and profanations," and would deceive not only by war, but by cunning, signs, and perverse doctrine.

The combination of seeing (the eyes), speaking blasphemies (the mouth), and understanding forbidden knowledge (dark sentences) paints the picture of a ruler who is not merely evil but spiritually empowered by dark forces. This fits precisely with St. Paul's description in 2 Thessalonians 2:9:

"Whose coming is according to the working of Satan, in all power, and signs, and lying wonders."[7]

Many prophetic traditions, including The Kolbrin and the visions of mystics like Bl. Anne Catherine Emmerich, speak of an age when sorcery and demonic signs will return in open view.

The final Antichrist is not only a despot but a priest of the abyss, operating with a vision beyond what natural kings have seen.

The Counterfeit Son and the Destruction of Creation

As Christ is the Son of God made flesh, so the Antichrist is the son of perdition, born not in obedience but in rebellion.

His mission is not only to deceive the nations and sit upon the throne of the world—but to usurp the very order of creation.

If he cannot rule it, he will seek to destroy it.

This is not merely the ambition of a man—it is the will of the adversary, given human flesh.

He is Satan's instrument, a counterfeit son who mirrors Christ in form but not in spirit.

Where Christ lays down His life to save the world, the Antichrist rises up to enslave it.

And when he is cast down, he will drag the world into darkness, fire, and desolation in his fall.[8]

The Age Ends in Fire

The rule of the third Antichrist is the final test—not of governments, but of souls.

Those who endure will do so not with swords, but through faith. The Church will survive, but underground, purified by fire. The remnant will be few—but pure.

And then, when the world can fall no further—when humanity is once again wandering beneath stars without names—the Destroyer returns.

Not as a comet alone.
Not as wrath alone.
But as the closing chord of an age.

The stone strikes the feet of the statue in Daniel's vision.
The fire falls.
The age of iron ends.

And from the ash, a new beginning waits—carried by those who remember.

A New Stone Age

"The world shall be as it was before the wheel.
Only fire and stone shall remain.
And men will speak not with words, but with their hands and eyes."

— Prophetic tradition attributed to Merlin[9]

Chapter 13: The End of the Age of Iron

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet… and the iron, the clay, the brass, the silver, and the gold were broken to pieces together…"

— Daniel 2:34–35[1]

A Statue Crushed

In the Book of Daniel, the prophet interprets a king's dream: a towering statue made of four metals—gold, silver, bronze, and iron, with feet of iron mixed with clay. Each metal represents a kingdom, an era, an age of humanity.

The final age is Iron mixed with clay. Strong, but unstable. Ruthless, yet brittle.

Then comes the stone—cut not by human hands—which strikes the feet and shatters the entire image. The kingdoms of men collapse, ground to powder. And the stone becomes a mountain that fills the Earth.

We are living in the days of the iron and clay.

This is the end of the Age of Iron.

And yet, as terrifying as such a vision may be, it is also a purgation. The end of the Age of Iron is not the end of the world—it is the end of forgetting. It is the fire that clears the field, the flood that carves the canyon, the silence after the storm in which the voice of God is heard again. Out of the dust of the ancients shall rise a remnant—a people humbled, not by defeat, but by awe. They will carry the flame forward, not to rebuild the old world, but to sanctify the new.

The Shifting of the Earth

Some researchers have speculated that a passing celestial body—such as a rogue planet or massive comet—could exert enough gravitational force to disrupt the Earth's equilibrium, potentially displacing the crust and triggering massive geological upheaval.[2] In his 1958 book The Earth's Shifting Crust, Charles Hapgood proposed that the Earth's outer shell could

periodically shift over its interior, causing dramatic changes in geography and climate.[3] Albert Einstein, who wrote the foreword to Hapgood's manuscript, found the theory intriguing and praised its originality, though he stopped short of fully endorsing it.[4] A similar idea was later advanced by Chan Thomas in The Adam and Eve Story, where he described sudden, catastrophic pole shifts as recurring events in Earth's past.[5] While mainstream science has largely rejected these theories, they remain compelling to those exploring the causes of ancient cataclysms and the possibility of cyclical planetary disruptions.[6]

A New Heaven and A New Earth

This concept of sudden transformation is deeply woven into the prophetic vision of St. John the Divine. In Revelation 21:1, he writes: 'Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.'[7]

This passage speaks not only of physical renewal but of cosmic reordering. The old world, stained by sin and crowned with pride, must give way to the new—where justice, truth, and divine presence reign without shadow.

The Twinkling of an Eye

In the twinkling of an eye, the seas shall rise, and the dust of the ancients shall be restored. This vivid line from the Prophecies of Merlin is not merely poetic—it echoes a pattern known across many prophetic traditions: that the end does not come gradually, but in convulsions.[8]

Like a breath drawn deep by the Creator and exhaled across the Earth, this final upheaval will level the proud and uplift the lowly. The seas, ancient witnesses of God's wrath and renewal, will surge over lands that once stood tall, while buried truths and ancient memories—'the dust of the ancients'—will rise again to the surface.

A World of Iron

This age is defined by force. Power. Machinery. The manipulation of matter without reverence. It is the age of the sword, the coin, the engine, and the wire. It is the age of endless production and consumption. An age where the Earth is stripped, the heavens are ignored, and man exalts himself above all.

“We can rebuild it. We can program it. We can fix it.”

This is the creed of Iron.

But iron rusts. And clay crumbles.

And when the final blow comes, the brittle foundations give way.

The 25-year war unleashed by the third Antichrist leaves not scorched cities—but erased civilizations.[9] The libraries are gone. The servers are dust. The pipelines are cracked. The satellites fall from the sky like stones.

There is no reset button.

There is only ash.

And into that silence, the survivors step—into a world they no longer recognize.

The Stone Age Begins Anew

Catholic prophecy—especially in the traditions of Marie-Julie Jahenny and Blessed Elizabeth Canori Mora—speaks of a purification so complete that modern civilization is stripped away.[10] What remains is not regression, but a return to purity.

Some mystics speak of a “new spring”, but not one of cities.

It is a spring of simplicity, humility, and spiritual clarity.

“The Age of Iron shall end in fire,

And what remains shall be like unto the first.”

— Traditional Catholic prophetic formula[11]

This return to a “New Stone Age” is not a punishment—it is a grace.

In the absence of artificial light, the stars return.

In the absence of endless noise, prayer returns.

In the absence of machinery, the body is reclaimed.

In the absence of endless information, wisdom returns.

The world is not rebuilt.

It is re-inhabited.

Slowly. Carefully. Reverently.

Echoes from the Prophets

Mother Shipton foresaw this age of restoration through hardship:

"And in some far off distant land,

Some men – oh such a tiny band

Will leave their mount and span the Earth,

To begin the human race again."[12]

The Kolbrin speaks of a world silenced by fire, and those who survive as if reborn into strangeness:

"They crept from the highlands… they did not speak, for words were forgotten."[13]

These survivors are not builders of empire.

They are keepers of flame.

They do not seek dominion.

They seek alignment—with God, with nature, with memory.

And so, the wheel turns.

The Fifth Age

Many traditions speak of five ages:

The first: innocence.

The second: knowledge.

The third: ambition.

The fourth: iron.

And now, the fifth: return.

The Hopi call it the Fifth World.[14]

The Hindus expect the dawn after Kali Yuga.[15]

The Church awaits the purification before the triumph of the Immaculate Heart.[16]

All speak of a new simplicity—but only after fire, trial, and the collapse of illusion.

The Fifth Age will not begin with a trumpet.

It will begin with a prayer.

A seed planted in silence.

A covenant remembered in the dust.

And those who carry it will not be called kings.

They will be called children of God.

But even this devastation is not the end.

There is still one more judgment to come.

The Army in the Mountains

The prophet Ezekiel saw it. In chapters 38 and 39, he speaks of a vast army—Gog and Magog—descending from the mountains in the latter days, coming like a storm upon the peaceful people who remain.[17]

Their might is great. Their confidence, unmatched. They are the last force of empire on Earth.

But they are not met by another army. They are met by fire from heaven.

"I will plead against him with pestilence and with blood; and I will rain upon him… and upon his many people… an overflowing rain, and great hailstones, fire, and brimstone."

— Ezekiel 38:22[18]

They are destroyed not by human hands—but by something older.

By something that has returned before.

The Return of the Destroyer

In this final act, the Destroyer returns.

The Kolbrin described it in terrifying detail:

"Then, with the dawning, men saw an awesome sight. There, riding on a great black rolling cloud, came the Destroyer… It lashed about in flaming fury… It spewed out cinders and hot stones."[19]

This is not metaphor.

This is not symbolic.

It is cosmic reality.

The final reaping.

Not merely a celestial object—but a divine mechanism of cleansing, allowed only when the time is full.

The Destroyer does not come during the reign of the Great Monarch.

Nor during the deception of the Antichrist.

It comes after—when even the last shadow of empire dares rise against God's will.

It is the stone not cut by human hands.

It is the end of iron, and of clay, and of pride.

It is the sound of the wheel turning.

Of the harvest being reaped.

Of the age collapsing into silence.

And when the fire has passed, and the ashes cool—

only the remnant remain.

They do not build towers.

They plant gardens.

And the Earth begins again.

“But the wise shall understand… and they that turn many to righteousness shall shine like the stars forever.”
— Daniel 12:10[20]

The world will forget again.

That is the nature of man in time. Civilizations rise with fire in their hearts and truth on their lips—and then forget. They become proud. They trade the eternal for the immediate. And so, they fall.

But some will remember.

They always have.

The story of this book is not about doom. It is about return. It is not about fear—it is about fire. The sacred flame that has passed from age to age, hand to trembling hand, carried through flood, fire, famine, and silence. Hidden in temples. Etched into stone. Buried beneath ash. Whispered across mountains. Sung in caves.

That flame is memory.

Not just of history, but of origin.

Not just of knowledge, but of covenant.

And even now—after all the towers fall, after the last machine winds down, after the last king lays down his crown—it will be remembered again.

It will rise again in the hearts of the Remnant.

In their songs.

In their altars.

In their silence.

Not a kingdom,

Not an empire,

But a garden.

Where man walks with God again.

And when the sky opens, and the stars realign, and the wheel of ages turns once more—may we be found faithful.

May we be found ready.

May we be found remembering.

Signs in the Sky and the Return of the Son of Man

Across many ancient cultures, from the American Southwest to Australia, from the Middle East to the far northern reaches of Europe, strange petroglyphs appear carved into stone — depictions of human-like figures in a contorted posture, often called the "Squatting Man." These stylized images, seemingly disconnected by geography and language, all share a hauntingly similar form: arms and legs bent outward, body compressed, sometimes surrounded by radiating lines or orbs.

For decades, these figures were largely dismissed as ritualistic or artistic abstractions. But in the late twentieth century, physicist Anthony Peratt of the Los Alamos National Laboratory made a remarkable discovery. Studying high-energy plasma discharges, he noted that under intense electrical conditions, plasma instabilities naturally form shapes identical to the so-called "Squatting Man" figure.[21]

Peratt proposed that ancient peoples may have witnessed a massive atmospheric plasma event, perhaps triggered by intense solar activity or cosmic disturbance, which filled the skies with forms they struggled to comprehend — and hurried to record in stone.

If Peratt's hypothesis is correct, these petroglyphs are not merely decorative; they are the testimony of survivors, carved for remembrance across continents. They preserve the memory of a time when the heavens

themselves declared a warning.

It is in this light that the words of Christ take on renewed power:

“And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.”
—Matthew 24:30[22]

The "sign of the Son of Man" — long pondered and interpreted in countless ways — may not only be a spiritual revelation but a visible, cosmic event. Just as the ancient sky once writhed with signs of judgment and transformation, so too may the final convergence of this age be heralded not in secret, but blazing across the heavens.

The echoes of the ancients, carved in stone and plasma, are not simply relics of a forgotten past. They are warnings and promises for a future yet to come — a future already written in the stars.

When the time comes for the removal of ignorance, the matter will be clearer still.
—Nostradamus

This book was written in hope that such a time has come.

Epilogue: A Flame Preserved

There is a moment, after the storm has passed, when the silence is not absence, but clarity.

If you have walked with me this far—through crumbling stones and whispered prophecies, through fire, flood, and forgotten ages—then perhaps you too have heard it: the call to remember. Not merely to remember facts or stories, but to remember something deeper… something older than words.

The truths preserved in this work were never mine alone. They belong to no one man, no one age, no one church. They are fragments of the Pattern—of God's great tapestry—left like embers in the ashes of each cycle. They survive not because we are strong, but because He is faithful.

If these pages stirred something in you—an ache, a memory, a spark—then take it seriously. You may be part of the Remnant. The watchers of the threshold. The keepers of the Flame.

Guard what is sacred. Live simply. Love truly. Let the old truths root deep.

For the day will come when the books are burned, the towers fall, and silence covers the earth again. But the Flame need not go out.

Remember. And pass it on.

Appendix: The Return of the Destroyer – Planet Nine, Prophecy, and Cosmic Reckoning

Throughout this work, we have traced the idea of a recurring force—a Destroyer—that returns at appointed times to reshape the Earth and reset the course of civilization. While ancient texts speak of this force in mythic and spiritual terms, modern science may be catching up with the vision of the ancients.

Planet Nine – The Scientific Foundation

In 2016, researchers from Caltech announced compelling evidence for a massive, as-yet-unseen object at the edge of our solar system—dubbed Planet Nine. This object, estimated to be about ten times the mass of Earth, appears to orbit the Sun in a vast elliptical path taking between 10,000 and 20,000 years to complete a single revolution. Its existence is inferred from the strange clustering and tilt of several trans-Neptunian objects—behaviors best explained by the gravitational pull of a massive, distant planet.

While Planet Nine has not yet been directly observed, the model continues to gain traction in the astrophysical community. It would be the first planet discovered in the solar system in over 170 years, and its behavior, if confirmed, echoes disturbingly familiar motifs found in ancient prophecies of celestial return and judgment.

The Cosmic Consequences

Now we speculate: what happens when such a body approaches the inner solar system?

If Planet Nine enters proximity to Earth during its long orbit, the gravitational interaction between the two could be catastrophic. The result may be:

- Severe tectonic stress causing earthquakes, volcanic activity, and the cracking of Earth's crust
- Oceanic displacement, triggering towering tsunamis that wash across continents
- Skyward anomalies—as the Earth reels and tilts under gravitational

duress, the Sun may appear to “dance” in the sky and stars may shift erratically in the heavens
- Geographic upheaval, as entire regions of land sink below sea level while others rise, and familiar coastlines vanish
- Crustal displacement, as speculated by researcher Chan Thomas, whose book The Adam and Eve Story proposed that sudden pole shifts and geophysical resets could wipe out entire civilizations

What is described in the prophetic and scientific record is not merely the end of an age, but the violent reshaping of the world itself.

Echoes in Prophecy

The imagery associated with Planet Nine as the Destroyer finds resonance across multiple prophetic traditions.

In Revelation 12, we read of a dragon pursuing a woman who flees into the wilderness. The dragon pours out a flood from its mouth to destroy her, but the Earth opens its mouth and swallows the flood to protect her. This symbolic sequence eerily mirrors the cataclysmic events described above: a flood unleashed, a cosmic pursuer, and an Earth responding with rupture and refuge. The woman—whether Israel, the Church, or the remnant—is preserved through divine intervention.

In Revelation 21:1, after judgment has come and the world has been remade, the seer declares: “The sea was no more.” The ancient sea—symbol of chaos, death, and primeval forces—is gone, possibly swept away or transformed by the final renewal of the Earth.

Mother Shipton, the 16th-century English seer, spoke of a fiery dragon that crosses the sky, bringing fire, floods, and the breaking of lands—a vision consistent with both celestial disturbance and continental rupture. “Fire and water will meet,” she wrote, and “great lands shall be broken.”

Nostradamus, too, seems to echo this cycle of cosmic disruption. In Century 1, Quatrain 46, he writes:

After great trouble for humanity, a greater one is prepared.
The Great Mover renews the ages:
Rain, blood, milk, famine, steel and plague,
In the heavens fire seen, a long spark running.

And in Quatrain 84:

The moon is obscured in deep gloom,
His brother becomes bright red in color.
The great one hidden for a long time in the shadows
Will hold the blade in the bloody wound.

These cryptic stanzas may describe an eclipsed moon, a red celestial body returning from the dark, and a long-hidden force reemerging with destructive intent.

The Pope's Quiet Warning

Perhaps most sobering of all is a rarely discussed remark from Pope John Paul II, made in 1980 during a private conversation with German Catholics. When asked why the Third Secret of Fatima had not been published, the Pope replied:

"Given the seriousness of the contents… it should be sufficient for all Christians to know this:
If there is a message in which it is written that the oceans will flood whole areas of the earth,
and that from one moment to the next millions of people will perish,
truly the publication of such a message is no longer something to be so much desired."

Though cautiously worded, this statement lends powerful weight to the idea of an undisclosed, catastrophic event—one capable of taking millions of lives and reshaping the Earth from one moment to the next. It aligns not only with ancient and scientific warnings, but with the spiritual intuition of a pope entrusted with secrets for a future generation.

The Cycle Comes Again

Whether we call it the Destroyer, Planet Nine, the Red Dragon, or the Great Mover, the signs all point to a recurring pattern: cosmic return, upheaval, judgment, and renewal.

The world forgets.
But the sky remembers.

And when the heavens move again, the Earth will answer—not with whispers, but with fire, flood, and the opening of a new age.

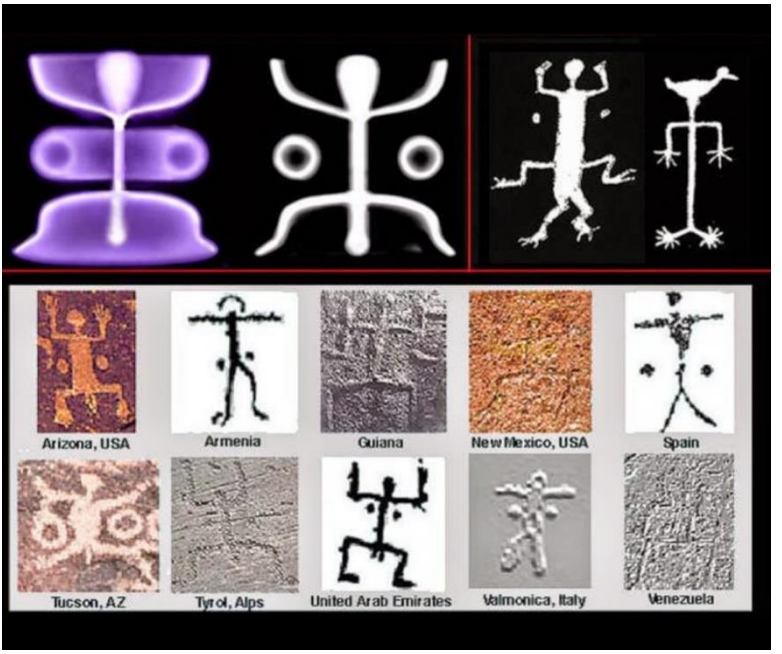
Appendix: Echoes of the Lost Wisdom

"In every age, the hidden signs endure, waiting for those with eyes to see."
"He who understands symbols understands the cycles of man."
— Traditional Wisdom

Throughout history, sacred symbols have carried the memory of higher truths across the cycles of ruin and rebirth. What follows is one of the enduring signs, preserved like embers from a forgotten fire — silent witness to a covenant the world has forgotten, but which the faithful have not.

The Squatting Man

Image Credit: N. P. Dover et al., "Optical Imaging of Laser-Driven Fast Electron Weibel-like Filamentation in Overcritical Density Plasma," Physical Review Letters 134, 025102 (2025), doi:10.1103/PhysRevLett.134.025102. Licensed under CC BY 4.0.



Author's Note on Method

This work is the fruit of years of reflection, research, and prayer—drawn from the wells of sacred scripture, prophetic tradition, ancient texts, and the quiet promptings of the heart. It does not claim infallibility. Rather, it is offered as a humble effort to gather what has long been scattered, to listen to the warnings and wisdom of the past, and to perceive the hand of Providence in the cycles of human history.

I have made every effort to present sources truthfully and within their proper context. Quotations from scripture, prophetic writings, and ancient testimony are used to illustrate patterns that repeat across cultures and ages, never to sensationalize or distort. Where interpretations are my own, they are offered in the spirit of spiritual discernment, not dogma.

This manuscript was written in collaboration with artificial intelligence as a tool—not as an author. I, Dan W. Satterlee, am solely responsible for the ideas, interpretations, and theological positions expressed herein. The AI helped organize, clarify, and refine the writing process, and I am grateful for its assistance as a tool of the age in which we live.

I remain open to correction by the Church, by scripture, and by the guidance of the Holy Spirit. May this book serve only to glorify God, awaken the faithful, and offer insight to those with eyes to see and ears to hear.

In Christ,

Dan W. Satterlee

Glossary of Key Figures and Concepts

Ages of Man

A cyclical vision of human history found across cultures. Typically moves from a Golden Age (spiritual harmony) through Silver, Bronze, Iron, and finally collapse or purification. Reflected in Hesiod, the Hindu Yugas, Daniel's statue, and Hopi prophecy.

Age of Iron

The current age marked by pride, technology without wisdom, and spiritual forgetfulness. Ends in collapse through fire, war, and divine judgment.

Angelic Pope

A holy shepherd prophesied by Catholic mystics to arise after a period of corruption in the Church. He restores purity, renews the sacraments, and helps guide the faithful through the final division.

Antichrist (Son of Perdition)

The final deceiver foretold in Scripture and prophecy. Arises after the failure of the three kings. Brings about twenty-five years of global war and apostasy. His fall precedes the return of the Destroyer and the end of the age.

Daniel's Statue

From Daniel 2, a symbolic statue composed of gold, silver, bronze, iron, and clay represents successive kingdoms or, as proposed in this work as an additional hidden meaning, successive ages. The stone that strikes its feet signifies divine judgment and the collapse of human pride.

Destroyer

A prophetic celestial force described in The Kolbrin and associated with the wrath of God. Appears after the third Antichrist, bringing fiery stones and global devastation. Parallels Ezekiel 38–39 and the final divine judgment of the age.

The Fifth Age / Fifth World

A time of spiritual simplicity and divine harmony that follows the collapse of the current age. In Hopi prophecy, it is the next era of purified humanity. In this work, it is a return to sacred relationship with God and the Earth.

The Flame

A central metaphor for sacred memory, divine covenant, and spiritual truth. Passed down through ages via prophets, elders, temples, and remnant communities.

Great Monarch

A righteous ruler foretold by Catholic prophets who arises during a time of chaos. Works alongside the Angelic Pope to restore justice and the Church. His reign marks a brief age of peace before the world's final decline.

Kings of the North (Three Kings)

Four successive rulers following the Great Monarch:

First (Antichrist) King destroys the Church and burns Scripture.

Second (Antichrist) King deepens apostasy and consolidates false power.

Third King attempts restoration, but is too late.

Fourth King (Antichrist) who brings 25 years of war and the destruction of civilization.

Kolbrin, The

A collection of ancient texts—Egyptian and Celtic in origin—containing accounts of creation, prophecy, and cataclysm. Offers detailed descriptions of the Destroyer and previous world resets.

Nostradamus

16th-century French prophet and physician. Best known for his cryptic quatrains, but also wrote the clearer Epistle to King Henry II, outlining prophetic sequences including the rise of three Antichrists and the Great Monarch.

Remnant

Those who survive the purifications, disasters, and judgments of the end of the age. They are humble, faithful, and tasked not with rebuilding civilization, but with restoring the sacred.

Sacred Time

An ancient understanding of time as cyclical and sacred, not linear and mechanical. Recognized in scriptural patterns, indigenous calendars, and ancient cosmology.

The Stone

A symbol of divine intervention—seen in Daniel's vision as the force that ends the age of man-made kingdoms. Also associated with the arrival of the Destroyer and the crushing of false dominion.

The Watchers

Celestial beings mentioned in Genesis 6 and The Book of Enoch. Some fell into rebellion and brought forbidden knowledge to humanity. In this work, also symbolic of guiding presences—both holy and fallen—who influence the course of ages.

Endnotes

Prologue: The Wind and the Flame

1. Plato, Timaeus, 22c–23e. (Trans. Benjamin Jowett.)

2, Plato, Timaeus, 22c–25d; Egyptian priests at Sais explaining cyclical destructions.

3. Flood myths from multiple cultures: Genesis 6–9 (Noah), Epic of Gilgamesh (Tablet XI), Indigenous American flood traditions (e.g., Hopi Fourth World teaching).

4. Hopi oral traditions of world cycles; various indigenous and ancient accounts of sacred preservation (e.g., Dogon, Maori, Aztec).

5. Hopi Prophecy teachings, describing humanity living at the end of the Fourth World and approaching purification into the Fifth.

Chapter 1: The Cycles of Man

1. Ecclesiastes 3:1, Holy Bible, King James Version.

2. Ecclesiastes 3:2–8, Holy Bible, King James Version — expanded theme of "a time to every purpose under heaven."

3. Hindu scriptures describing the Yuga cycles, notably the Mahabharata and the Vishnu Purana.

4. Hesiod, Works and Days, lines 109–201 (Golden, Silver, Bronze, Heroic, and Iron Ages).

5. Hopi Fourth World teaching, oral tradition preserved among Hopi elders.

6. Mayan Long Count Calendar; Druidic Wheel of the Year; Buddhist Kalpa cycles.

7. Daniel 2:31–45, Holy Bible, King James Version — the dream of Nebuchadnezzar's statue.

8. Pattern synthesis based on Daniel 2 and Catholic eschatological interpretation (e.g., St. Augustine, St. Jerome).

9. Joachim of Fiore, Liber Figurarum (Book of Figures), and related writings on the three ages.

10. Book of Revelation, cyclic interpretation tradition (e.g., Revelation 6–20 as symbolic cycles of apostasy and restoration).

11. Klaus Schmidt, Göbekli Tepe: A Stone Age Sanctuary (2011); archaeological evidence of megalithic construction predating known civilizations.

12. Revelation 6:12–14, Holy Bible, King James Version — description of cosmic upheaval at the breaking of the sixth seal.

Chapter 2: The Shattered Record

1. William Faulkner, Requiem for a Nun (1951).

2. Comparative mythological studies: flood traditions recorded across Mesopotamian, Mesoamerican, Indigenous Australian, and Druidic traditions (e.g., The Epic of Gilgamesh, Hopi oral histories).

3. Incan myths of Viracocha; Hindu Satapatha Brahmana (Manu and Vishnu); Yoruba oral traditions regarding sacred hills and survival.

4. Geological studies on Meltwater Pulse 1A, ca. 11,600 years ago, coinciding with massive sea level rise; supporting research from University of Arizona, National Oceanography Centre.

5. Plato, Timaeus and Critias, trans. Benjamin Jowett; Atlantis described as falling in "one day and night of misfortune."

6. Tamil traditions of Kumari Kandam; comparative studies on lost lands in Indian Ocean region.

7. The Kolbrin, Book of Manuscripts, Chapter 3 ("The Destroyer").

8. Klaus Schmidt, Göbekli Tepe: A Stone Age Sanctuary (2011); archaeological evidence of pre-agricultural monumental building.

9. Masaaki Kimura, studies of the Yonaguni Monument, Ryukyu University.

10. Charles Hapgood, Maps of the Ancient Sea Kings (1966); Piri Reis map showing Antarctic coastline.

11. Engineering anomalies at Baalbek (Lebanon), Machu Picchu (Peru), and Sacsayhuamán (Peru); modern difficulties replicating megalithic construction.

12. Venerable Bartholomew Holzhauser, Interpretation of the Apocalypse, 17th century prophetic writings about the obscuration of truth.

13. Marcel Griaule and Germaine Dieterlen, The Pale Fox (1965); Dogon oral traditions about the Sirius star system, preceding modern astronomical discovery.

Interlude

1. Ecclesiastes 3:11, Holy Bible, King James Version — "He has made everything beautiful in its time. Also, He has put eternity in their hearts…"

2. Ecclesiastes 3:15, Holy Bible, King James Version — "That which hath been is now; and that which is to be hath already been…"

Chapter 3: Göbekli Tepe: The Temple Before Time

1. Klaus Schmidt, Göbekli Tepe: A Stone Age Sanctuary (2011); archaeological evidence of pre-agricultural monumental building.

2. Andrew Collins, Göbekli Tepe: Genesis of the Gods (2014); theories on astronomical alignments and spiritual symbolism.

3. National Geographic, "Göbekli Tepe: The World's First Temple?" (June 2011); reports on intentional burial and preservation.

Chapter 4: The Keepers of Memory

1. Traditional Mexican proverb — origin attributed to indigenous wisdom traditions; popularized in modern times.

2. Polynesian oral traditions of navigation and cosmology; notably the practices of Polynesian wayfinders such as those documented in the voyages of the Hōkūleʻa (late 20th century) and preserved by Pacific island cultures.

3. Bruce Chatwin, The Songlines (1987); exploration of Aboriginal Australian oral mapping and sacred landscape traditions.

4. Marcel Griaule and Germaine Dieterlen, The Pale Fox (1965); Dogon oral traditions preserving knowledge of Sirius B.

5. Catechism of the Catholic Church, §92 ("Sensus Fidelium" — the supernatural appreciation of faith by the whole body of the faithful).

Chapter 5: Prophets and Watchers

1. Amos 3:7, Holy Bible, King James Version — "Surely the Lord God does nothing, unless He reveals His secret to His servants the prophets."

2. Accounts of prophets' suffering and rejection: Jeremiah 38:6 (cast into the cistern), 2 Chronicles 24:20–22 (Zechariah stoned), 2 Kings 2:23–24 (Elisha mocked).

3. Hopi Kachina traditions; preserved through oral history among Hopi elders.

4. Genesis 5:24 ("And Enoch walked with God: and he was not; for God took him."); also Book of Enoch, 1 Enoch chapters 6–16.

5. Genesis 6:1–4, Holy Bible, King James Version — account of "sons of God" and "daughters of men."

6. Book of Enoch (1 Enoch), chapters 6–8 — detailed account of the Watchers' descent and forbidden teachings.

7. The Kolbrin, Book of Manuscripts, "The Sons of Fire" sections.

8. Isaiah 6:6–7 (coal touches Isaiah's lips); Ezekiel 1 (vision of wheels within wheels); 1 Enoch (Enoch's heavenly journeys).

9. St. Hildegard of Bingen, Scivias ("Know the Ways"); visions of cosmology, judgment, and divine intervention.

10. Blessed Anne Catherine Emmerich, The Dolorous Passion of Our Lord Jesus Christ and various recorded visions of apostasy and restoration.

11. Sister Lúcia's account of the third part of the Secret of Fatima (1944 release); vision of angel with flaming sword held back by Our Lady.

Chapter 6: A Future Foretold

1. Matthew 24:35, Holy Bible, King James Version — "Heaven and earth shall pass away, but my words shall not pass away."

2. Comparative eschatology across cultures: Mayan Long Count Calendar, Norse Ragnarök from the Poetic Edda, Hindu Kali Yuga from Vishnu Purana, Hopi Fourth World prophecies from oral tradition.

3. Matthew 24:6–30, Holy Bible, King James Version — signs of wars, earthquakes, celestial phenomena, and the return of the Son of Man.

4. Ezekiel 38:22, Holy Bible, King James Version — divine judgment on Gog through plague, rain, hailstones, and fire.

5. The Kolbrin, Book of Manuscripts, "The Destroyer" passages describing fiery celestial destruction.

6. Mother Shipton, Prophecies (1641 edition and later adaptations); verses describing a fiery dragon crossing the sky and the survival of a remnant.

7. Marie-Julie Jahenny, visions of chastisement, destruction of cities, and Church purification (late 19th to early 20th century Catholic mystic).

8. Blessed Elizabeth Canori Mora, prophetic visions of Church corruption and divine restoration, 19th century.

9. Blessed Anna Maria Taigi, prophecy of the Three Days of Darkness, 19th century.

10. St. Hildegard of Bingen, Scivias and other visions describing apostasy, divine judgment, and renewal.

11. Secret of La Salette (1846) and the Third Secret of Fatima (1917, with later partial releases); warnings of apostasy and chastisement.

12. Chan Thomas, The Adam and Eve Story: The History of Cataclysms (1963); declassified CIA archives (partial release in 2013).

Chapter 7: The Remnant: In the Wake of Fire

1. Isaiah 61:4, Holy Bible, King James Version — "And they shall build the old wastes, they shall raise up the former desolations…"

2. The Kolbrin, Book of Manuscripts, "The Dark Days"; descriptions of survivors emerging from caves after catastrophe.

3. Hopi oral traditions regarding the Ant People and survival of previous world cycles; recorded in Hopi elder teachings.

4. Genesis 8:15–22, Holy Bible, King James Version — Noah exiting the ark, making sacrifice, and beginning the slow renewal of the Earth.

5. Blessed Anne Catherine Emmerich, visions recorded in The Dolorous Passion of Our Lord Jesus Christ and related writings.

6. The Kolbrin, Book of Manuscripts, "The Destroyer"; Earth's devastation described after celestial disturbance.

7. Mother Shipton, Prophecies (1641 edition and later adaptations); visions of earth changes, rising tides, and earthquake devastation.

8. Catechism of the Catholic Church, §92 — the sensus fidelium ("sense of the faithful") preserving the truth of the faith among the people of God.

Chapter 8: The Return of the Sacred

1. Revelation 21:5, Holy Bible, King James Version — "Behold, I make all things new."

2. Isaiah 35:1, Holy Bible, King James Version — "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

3. Hopi Fourth World and Fifth World teachings, preserved through Hopi elder oral traditions.

4. Psalm 37:11, Holy Bible, King James Version — "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

5. Catechism of the Catholic Church, §92 — explanation of the sensus fidelium ("sense of the faithful") preserving the truth of faith among the people.

Chapter 9: The Three Sons of the King

1. Nostradamus, Les Prophéties, Century 8, Quatrain 17; reference to three brothers.

2. Geoffrey of Monmouth, The Prophecies of Merlin (c. 1136); three bulls glistening like lightning and upheaval of kingdoms.

3. Nostradamus, Les Prophéties, Century 1, Quatrain 89; references to three brothers separated by fate and bloodshed.

4. Mother Shipton, Prophecies (1641 edition and later adaptations); visions of tyrant rulers of France and succession.

5. Geoffrey of Monmouth, The Prophecies of Merlin; imagery of the first, second, and youngest bull struggling for the whip (symbol of power).

6. Nostradamus, Les Prophéties (Epistle to King Henry II); references to the youngest sustaining the Christian kingdom after turmoil.

7. Psalm 118:22, Holy Bible, King James Version — "The stone which the builders refused is become the head stone of the corner."

8. Revelation 19:16, Holy Bible, King James Version — "And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords."

9. Revelation 19:16, Holy Bible, King James Version — "And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords."

Chapter 10: The Rise of the Great Monarch

1. Isaiah 1:26 (Douay Rheims Bible).

2. Venerable Bartholomew Holzhauser, *Interpretation of the Apocalypse* (17th century).

3. Blessed Anne Catherine Emmerich, *The Life and Revelations of Anne Catherine Emmerich*, trans. by Rev. Carl E. Schmoger.

4. Marie-Julie Jahenny, *The Prophecies of Marie-Julie Jahenny: The Breton Stigmatist*, compiled by Marquis de la Franquerie.

5. Nostradamus, *Epistle to King Henry II*, 1558.

Chapter 11: The Final Echoes

1. Jeremiah 3:15 (Douay-Rheims Bible).

2. Our Lady of La Salette, Apparition of 1846.

3. Blessed Anne Catherine Emmerich, The Life and Revelations of Anne Catherine Emmerich, trans. by Rev. Carl E. Schmöger.

4. Marie-Julie Jahenny, The Prophecies of Marie-Julie Jahenny: The Breton Stigmatist, compiled by Marquis de la Franquerie.

5. Matthew 24:40 (Douay-Rheims Bible).

Chapter 12: The Son of Perdition and the Last Deceiver

1. Revelation 17:12–13 (Douay-Rheims Bible).

2. Nostradamus, Epistle to King Henry II, interpretive paraphrase.

3. Nostradamus, Epistle to King Henry II.

4, Nostradamus, Epistle to King Henry II.

5. Daniel 7:8 (Douay-Rheims Bible).

6. Daniel 8:23 (Douay-Rheims Bible).

7. 2 Thessalonians 2:9 (Douay-Rheims Bible).

8. The Kolbrin; Blessed Anne Catherine Emmerich, The Life and Revelations of Anne Catherine Emmerich.

9. Prophetic tradition attributed to Merlin.

Chapter 13: The End of the Age of Iron

1. Daniel 2:34–35, Holy Bible, King James Version.

2. Clube, Victor, and Bill Napier. The Cosmic Serpent. London: Faber and Faber, 1982.

3. Hapgood, Charles H. The Earth's Shifting Crust. New York: Pantheon Books, 1958.

4. Ibid., Foreword by Albert Einstein, 1953.

5. Thomas, Chan. The Adam and Eve Story. Declassified CIA version. Originally written ca. 1963.

6. Martinez, Susan. Delusions in Science and Spirituality: The Fall of the Standard Model and the Rise of Knowledge from Unseen Worlds. Rochester, VT: Bear & Company, 2015.

7. Revelation 21:1, Holy Bible, King James Version.

8. Prophecies of Merlin, medieval prophetic tradition.

9. Nostradamus, Epistle to King Henry II, references to a 25-year war following three tyrants.

10. Catholic prophecies from Marie-Julie Jahenny and Blessed Elizabeth Canori Mora, recorded in Trial, Tribulation and Triumph by Desmond A. Birch (1996).

11. Traditional Catholic prophetic formula, cited in various Marian and mystic revelations.

12. Mother Shipton, Prophecies, stanza adapted from the 1641 edition.

13. The Kolbrin, Book of Manuscripts, Chapter 3, "The Dark Days."

14. Hopi prophecies of the Fourth and Fifth Worlds, oral traditions preserved among Hopi elders.

15. Hindu eschatology, transition from Kali Yuga to Satya Yuga.

16. Catholic eschatology concerning the triumph of the Immaculate Heart of Mary (Fatima prophecy, 1917).

17. Ezekiel chapters 38–39, Holy Bible, King James Version.

18. Ezekiel 38:22, Holy Bible, King James Version.

19. The Kolbrin, Book of Manuscripts, Chapter 3, "The Destroyer."

20. Daniel 12:10, Holy Bible, King James Version.

21. Anthony Peratt, "Characteristics for the Occurrence of a High-Current, Z-Pinch Aurora as Recorded in Antiquity," IEEE Transactions on Plasma Science (2003).

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Timeline of the Ages

The First Age – Age of Light (Eden / Golden Age)

A time of direct communion with God, innocence, and harmony. Found in Genesis, echoed in indigenous traditions (e.g., the First World of the Hopi). Ends with the Fall.

The Second Age – Age of Giants / Watchers (Silver Age)

Corrupted wisdom, hybrid beings, and forbidden knowledge. Described in Genesis 6, Enoch, and The Kolbrin. Ends with the Flood.

The Third Age – Rebuilding / Babel (Bronze Age)

Civilization re-emerges with pride and defiance—exemplified by the Tower of Babel. Ends with dispersion and decline. Echoed in the Book of Jubilees and the early Kolbrin texts.

The Fourth Age – Our Current World

Dominated by empire, conquest, technological advancement, and spiritual decline. Foretold to end in fire and global upheaval. Parallels the Kali Yuga, the Hopi Fourth World, and Daniel's statue's feet of iron and clay.

The Time of Transition – Fire, Flood, and the Destroyer

A cataclysmic reset. Solar and cosmic disruption. The Destroyer returns (Kolbrin), the Earth is purified. Hopi prophecy and Catholic mystics describe this purging in parallel.

The Remnant – The Return to Simplicity

A small group survives. The old ways are remembered and re-rooted. Sacred time and oral tradition re-emerge. The Earth begins to heal.

The Fifth World / New Stone Age – Age of Restoration

A reborn Earth. Edenic echoes. The sacred is not rebuilt as institution but restored as presence. Catholic prophecy calls this the Age of Peace. The Hopi call it the Fifth World. This is not utopia, but right relationship.

Glossary of Symbols and Archetypes

The Flame

Symbol of divine memory, sacred presence, and the spark of truth passed through ages. Appears in prophecy, tradition, and remnants of holy fire.

The Remnant

Those who survive the judgment—not for strength, but humility. Carriers of memory and stewards of restoration.

The Destroyer

The returning celestial force that brings purification through fire or upheaval. Echoes in The Kolbrin, Exodus, and global catastrophe myths.

Sacred Time

A cyclical rather than linear view of history. Ages rise and fall, echoing divine rhythm. Opposes modern progressive time.

The Watchers

Spiritual beings who descended in ancient times, teaching forbidden knowledge. Described in 1 Enoch and echoed in The Kolbrin.

The Great Monarch

Prophesied Christian king who rises after tribulation to restore faith and justice. Described by Catholic mystics and seers.

The Angelic Pope

Partner to the Great Monarch. A holy shepherd who renews the Church after deep apostasy and collapse.

The Three Kings

A triad of rulers seen in Daniel, Merlin, and Nostradamus—each marking a phase of spiritual and civil turmoil.

The Three Antichrists

Figures of immense deception and destruction. The third is foretold to be the most devastating, preceding the final purification.

The Fifth World

Hopi prophecy of a renewed age following global cleansing. Parallels the Age of Peace in Catholic prophecy.

The Destroyed Ages

Cycles of fallen civilizations—Atlantis, Lemuria, Babel—wiped clean by fire, flood, or divine wrath.

The Seed

Symbol of what is preserved through the storm—wisdom, faith, memory. Planted by the Remnant to begin again.

The Tower

A symbol of man's pride and rebellion. Rebuilt across ages—from Babel to technocratic empires. Always destined to fall.

The Covenant

God’s sacred bond with humanity. Though broken by man, it is remembered and restored through the faithful.

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Daniel

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Ecclesiastes

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Ecclesiasticus (Sirach)

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